



A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

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GEMS OF THOUGHT.

Educate and inform the whole mass of people.—*Thomas Jefferson.*

A man must stand erect, not be kept erect by others.—*M. Aurelius.*

To keep good actions in memory refresh them with new.—*Mauder.*

Lay down a method for everything and stick to it inviolably.—*Chesterfield.*

Large charity doth never soil,
But only whiten, soft, white hands.—*Lovell.*

He who has no silver in his purse should have silver on his tongue.

No man is so insignificant as to be sure his example can do no hurt.—*Lord Clarendon.*

One half of the world must sweat and groan that the other may dream.—*Longfellow.*

In character, in manner, in style, in all things the supreme excellency is in simplicity.

There are more people who can forget themselves than govern themselves.—*Ruskin.*

It is a solemn thought with the middle-aged, that life's last business is begun in earnest.

Use Time well, and you will get from his hand more than he will take from yours.—*Miss Wetherell.*

Despite not advice, though even of the meanest. The gabbling of geese once prevailed the Roman State.

The generality of men expend the early part of their lives in contributing to render the latter part miserable.

The highest points to which things can bring one is contentment of the mind, with which no estate is miserable.

It is a great misfortune not to have enough wit to speak well or not enough judgment to keep silent.—*La Bruyere.*

Knowledge is proud that he has learnt so much, Wisdom is humble that he knows no more.—*Cropper.*

We are accustomed to see men deride what they do not understand and snarl at this good and beautiful because it lies beyond their sympathies.—*Gothie.*

He who values his own thought too highly to listen to the expressions of a friend, values his ideas too much to be receptive to the true thought of Deity.

If you wish success in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother and hope your guardian genius.

The truth cannot be burned, beheaded, or crucified. A lie on the throne is a lie still; and a lie on the throne is the way to defeat, and a truth in the dungeon is on the way to victory.

Whoever looks for a friend without imperfection will never find what he seeks. We love ourselves with all our faults, be they few or many, small or great, and we ought to love our friends in like manner.

Materialistic Limitations.

EDITOR OF GOLDEN GATE:

Hudson Tuttle's work on "Psychic Science," as I have before remarked, is in my estimation, the best and most practical work I have yet read on that theme which is attracting increased attention and interest all over the civilized world. Like all "sensitives" of the higher order, Mr. Tuttle is at his best when he rises above the atmosphere, not only of creeds, but of materialistic authorities, so-called, and comes more into harmony with the universal. To illustrate I will quote the following passages from his book, on pages 160 and 166 respectively. The italics of course, are mine.

"Bunyan. Perhaps no book ever exerted a greater influence than 'Pilgrim's Progress,' written by one who in his youth was wild and godless, a tramping tinker and rough soldier, uneducated and unversed in literary inventions. He possessed in a prominent degree the sensitive temperament, as his portrait shows, and a fine mental endowment, however uncultivated it might have been. So long as Bunyan was a part of the jostling world he was like other men. His sensitiveness could only be made valuable by isolation, and that came to him in an unlooked-for manner by his incarceration in jail. There his spirit gained freedom. It became susceptible to the thoughts of another sphere, and he wrote that remarkable book which has pleased and strengthened millions of struggling souls. Afterwards, when liberated, he became one of the fanatics among whom he was cast, and his writings and speech were of no value except as they faintly echoed what he had written in his 'Pilgrim.' Once only had the conditions essential to sensitiveness been his, and then it was forced upon him, and the result was one book of value, and no more. The success of that book destroyed the conditions for the reception of anything as pure bringing around him the jarring conflict of religious fanaticisms."

The foregoing is a condensed, but lucid and perfect solution of the Bunyan problem that has always puzzled both believers and disbelievers in Christianity. And although it is as liberal and philosophical as any intelligent Spiritualist can ask, it is at the same time, one that no reasonable and thoughtful Christian can in the least object to. Remember that while it leaves all creed and dogma out—and very properly and correctly so—it admits the *cause* and *purity* of the inspirations controlling Bunyan in the conception and execution of the work in which "his spirit had gained freedom," and become susceptible to the thoughts of another sphere, "resulting in that remarkable book which has pleased and strengthened millions of struggling souls."

Of course Mr. Tuttle will admit, in fact, does admit and affirm, that Bunyan, in writing that marvelous book, was for the time, elevated into an attitude and atmosphere far above his normal conditions and surroundings, where he could in his inspirations and utterances approximate nearer, not to what atheists would term "mental disease and lunacy," but to reality, and spiritual truth. Bunyan, in all this, was either the mere mouthpiece, the echo, the reflection of spiritual intelligences and actualities whose center was Jesus of Nazareth, and the substance of Christianity—all creed and dogma aside—or he was simply a "dream within a dream," and a delusion thinner than the shadow of a mist. I believe that Mr. Tuttle will not take issue with me on this point. But mark the next.

On page 166 I find this: "Jesus himself, in the hour of his mortal agony, prayed to the Father, to be answered by silence, and to find bitterness and mockery; a cross and a crown of thorns, where he had expected a throne and the glittering sceptre of the nations."

Of course the foregoing, like all of Mr. Tuttle's work, is fine writing. But it is so palpably unjust, so grossly material, and so absurdly untrue that one cannot but feel that the author of it had for the time, dropped, like a suddenly exhausted balloon, from even his normal attitude, and in his effort to recover himself had thrown out his mental "grappling-hook," and caught on to the gravestone of some extinct materialistic cynic who had never, in all his

life, given the most exalted saint credit for a disinterested act or motive. When a naturally non-intuitive person once finds himself confronted by superior intellectual authorities of the atheistical order, he becomes as powerless to advance as one of our Union generals was when menaced by the Quaker guns at Yorktown; and if surrounded by the guns he surrenders unconditionally, which with him, is the end of moral and mental growth. But Mr. Tuttle is by no means this type of man. His "Arcana of Nature," written when the author was scarcely out of his teens, unversed in scientific subjects, and but little acquainted with books, proves that he was inspired by superior intelligence, for it anticipated the theory of evolution, as afterwards elaborated by Darwin and Wallace. It was accepted as authority by leading German materialistic philosophers who could not see their way clearly afterwards to endorse the same author's conclusions in later work—"The Arcana of Spiritualism"—in which he makes the soul's immortality, or continued existence, the logical and irresistible outcome of human personality.

I am sure that my old and valued friend, who may, at times be effected by the limitations thrown around him by close study of German materialistic philosophers—in whom lymph and lager and narcotics have often stood guard against the invasions of spiritual essence—will not long persist in an attitude so inconsistent with the natural trend of history, and with the simplest figures in the arithmetic of cause and effect, and of common sense. For nearly 2000 years Jesus has been literally the spiritual pulse and impulse of the centuries named for him. A personality that has for ages been the acknowledged inspirer of the most heroic deeds, the most patient, loving and self-sacrificing lives that have made human existence sublime has proved its "divinity" in a manner that renders formal affirmation needless and denial moral blindness.

All visible activity is but the outward manifestation of corresponding invisible force; as the waves and tides of the sea are responses to the winds and the magnetic touch of the moon.

Mr. Tuttle does not hurt Jesus, nor interfere with his mission, but only impairs his own usefulness as a reformer, and belittles himself as a thinker, when he attempts to sum up such a stupendous personal force—for he does not treat him as "myth"—in a brief sentence that would place the historical Christ on a par with Cesar, Alexander the Great and Napoleon, in ambition and aspiration, below the level of Washington, Lincoln and Grant in nobility of motive, and inferior to a fourth corporal in a Home Guard as a military success in the execution of plans upon which hung his prospective glory as the envied possessor of a "throne and the glittering sceptre of the nations."

This estimate, indeed, "beats the Jews." I cannot help thinking that Mr. Tuttle believes his own pure, spiritual illumination, which compared to that of the Nazarene, is but the glimmer of a star to the warm blaze of the sun, gives the lie, direct, by inference, to his own loftiest estimate of motive in himself, and in thousands of others who, like John Brown, have died heroically and willingly for the truth's sake, or for a cause which they knew would yield them the very opposite of temporal advantage and position.

It is not good logic to accept of Bunyan's inspiration as pure, and "helpful to millions of struggling souls," and deny the genuineness of its central source, any more than it would be for the inland lakes and streams to say—"We get our moisture from the clouds of heaven, but what men call the ocean is only a great desert of rolling, burning sand."

Mr. Tuttle is not a materialist but a spiritualist. Materialistic minds are utterly incapable of estimating spiritual minds, for they have no standard within themselves. Earthly elevations are good to plant observatories upon, but in studying celestial geography and distances, and measuring heavenly bodies, we must take our bearings, not from mountain peaks but from the stars themselves. The grandest seers and the most spiritually minded souls ever born upon the earth are those who have placed the highest estimate on the Nazarene. But aside from individual opinion, human nature, in the aggregate, is, with all its imperfections, not idiotic, but the best and most trustworthy thing on earth, and it has never through a series of centuries sustained an increasing love

and reverence for anything short of the highest and most unselfish types of character.

Selfish and self-seeking men may blaze temporarily along the track of history, like great conflagrations that generate light and heat from the ruin they make, but unselfish souls alone linger and burn like quenchless stars above the rise and fall of nations and of races.

JAMES G. CLARK.

From the Spirit World.

EDITOR OF GOLDEN GATE:

At our regular seance Aug. 1, 1889, the first to write, through Mr. Chester Fish, was our old medium and friend Katie Robinson, as follows: "It is a blessed thing to have your work done and well done too; but I did not realize it so well till I passed from earthly life. I had a vast responsibility upon me and death came with my task only half done, but back I come to earth to work through the mediumship of others to finish up the remaining duties of life. The spirit world is one of never ending charms, but only can we enjoy them when we need a season of rest."

"How can the true soul rest when there is ignorance and folly all around and sufferings in consequence of indiscretions of the people. O, how blessed are they who have the soul to labor for the lifting up of their fellow creatures. It is the only true life to live here in order to meet a state of rest that can be enjoyed in the hereafter. Let no one suppose their duty is done that has only lived for self alone. My friends, if such has been your life, remember well that your task long after death here, will be to work out the task that has been evaded while living for self alone. Why will not the people strive to learn more of what the duties of life are to the end that not only their fellow creatures may be cheered and stimulated to learn the grand duties of life, but it is the only sure passport to the realms of glory."

"How I wish I could impress upon all the great importance of these things, but it seems but little that one can do, and yet when the aggregate is all in how grand the showing and how great the satisfaction to know that we have been the cause of lightening some fellow traveller's burden. I know these things to be so by having experienced them, and my life shall be only a continuation of what was begun here until the great master shall discharge me when my work is done."

"Go on, Spiritualists, one and all. There is a grand knowledge awaiting you than you can dream of now; the future has in store for all true investigators more than these minds can comprehend. It is delightful to come back and take up the grand line of march in the path of duty. Let no one be disheartened, for by labor do we grow and develop and round out the grand qualities of the soul that makes us true men and women. There is a great work to do here in your midst. Prepare every one to stand by your colors and prove yourselves the true and tried."

Your friend as ever,

KATIE ROBINSON.

Mrs. Katie Robinson was the world renowned medium of Philadelphia—passed out of the form only two years ago. She has a husband only two miles from here blind on a small spot of land, and house she bought during her life on this side. Her husband's mother is also blind, and recently her daughter and husband came from Boston, there the latter being in a critical state of health.

At our next seance, Aug. 10, our old friend, J. M. Roberts of *Mind and Matter*, first wrote through Brother Fisk thus: as for our request, "You ask me to speak of our beautiful home. You have been often informed of these things, and indeed our home is beautiful and grand. If we wish it to be so build it as we go along, piece by piece, while here. If we wish for the good of the great family of mankind then indeed our home piece by piece is beautiful; but if life's pilgrimage is devoted to discontent and selfish pursuits, then our home over there is indeed unsatisfactory and like an earthly tabernacle that can never be used for the purposes intended, yet has to be taken down and rebuilt on a more enduring foundation."

"We would suggest to all to look well to what manner of home they are preparing for the great hereafter, lest it all has to be

scattered and become completely lost in clearing away the rubbish that does not fit the place and has to be scattered before the new structure can be commenced. I strove to do some good as I understood it, but I find now that there are many ways that might have been improved on. We all need to have fixedness of purpose about us to perceive as far as may be that we are right, and then march along turning neither to the right nor left, but face the fort of eternal truth and never falter while the physical holds out. Keep up your meeting awhile longer and do not be discouraged, for there is much need of the world that men of all persuasions have a right to religious freedom, for on that rock must stand all permanent structures of government.

Yours as ever,

J. M. ROBERTS."

Brother Roberts, who was editor of "Mind and Matter," shows zeal for the triumph of the grandest cause of our age, as he did here, advising us not to falter by the way. Fraternally thine

RILEY M. ADAMS.

VINELAND, N. J.

The New Moon.

EDITOR OF GOLDEN GATE:

Did you see the new moon over your right shoulder? If so, you doubtless felt a little more assured of good fortune, although you scarcely allowed yourself to seriously entertain the thought. But if the crescent first appeared over your left shoulder, you experienced profound contempt for such childish superstitions. As is well known, the festival of the new moon was celebrated by several widely-separated nations, including the Jews. Yet most Christians probably are not aware of the prominence given to such observances in the scriptures. There are numerous references to the first day of the month. In several passages the new moon and the Sabbaths are mentioned together, as requiring special religious ceremonies.

Secular labor was apparently forbidden on the recurrence of the new moon, as well as on the Sabbath. Does not this matter deserve the attention of the good people who are seeking to enforce a more strict observance of the Sabbath? The Prophet Amos, represents the oppressors of the poor as saying: "When will the new moon be gone, that we may sell corn; and the Sabbath, that we may set forth wheat?"

Many of the singular customs which have come down to us from remote antiquity, have no small significance. As the new moon is necessarily in conjunction with the sun, the earth receives the combined attraction of those bodies, and the results are manifested in the tides and other phenomena. Hence the importance of such occasions in the astro-religious festivals of old-time races. A. B. W.

Casadaga Camp Grounds.

EDITOR OF GOLDEN GATE:

We, the undersigned, a committee selected to examine the claims of W. S. Rowley of Cleveland, Ohio, to independent telegraphy, i. e., that intelligent messages are received by means of an ordinary telegraphic instrument, using Morse alphabet with key enclosed in a box under conditions that preclude the possibility of the circuit being opened and closed by mortal hands, beg leave to report that we met in a room of the Grand Hotel of this place, Mr. W. S. Rowley with his instrument, who subjected it to many and all conditions that we asked or imposed, and intelligent messages were received under test conditions that would utterly preclude a possibility of Mr. Rowley's being the transmitter of the same, and that without going into all the details of the said experiments, we have been driven to the inevitable conclusion that independent telegraphy is fully established, and that intelligent messages are received by and through this instrument, in a way and manner wholly unknown to science.

Signed: A. B. Gaston, President of Association; E. E. Vail, J. H. Osmer, H. D. Barrett, Chairman of Association; E. W. Bond, J. M. Babcock, A. B. Richmond, M. E. Thomas.

LILLY DALE, N. Y., Aug. 17, 1889.

Some Questions Answered.

EDITOR OF GOLDEN GATE:

Permit me, through your widely-circulating columns, to answer a few questions of general interest which I cannot reply to privately, for the satisfaction of correspondents. First, at least a hundred persons have, during the past few months, written to ask me to outline a course of reading which may prove helpful to those who desire to study in the field of progressive spiritual thought. As I have a number of books sent me for review, and constantly requested to speak and write upon them, I happen often to come across works which I am sure will be useful to intelligent people who desire to know what is being written at the present time on Spiritualism, Theosophy, Christian Science and other topics of universal interest and importance to the serious minded.

My interrogators will please remember that I in no way pledge myself to endorse all the contents of the several books I recommend for perusal. I could easily have made out a list ten times as long; I desire however, to call attention to a few works which busy people may find time to read, the contents of which will furnish food for profitable thought and reflection. I presume all of the following can easily be obtained through your agency.

"The Mystery of the Ages," by the Countess of Cathness (very concise digest of universal Theosophy). "Studies in the Outlying Fields of Psychic Science," by Hudson Tuttle (clear and vigorous). "Unanswerable Logic," by Thos. Gales Forster (remarkably lucid lectures on spiritual subjects). "Nineteenth Century Miracles," by Fama Hardinge-Britton (invaluable for enquirers into Spiritualism). "Divine Law of Cure," by Dr. W. F. Evans (best work on spiritual healing for the religious minded). "Christian Science Healing," by Frances Lord (a complete manual for students, teachers and healers, written in a frank, kindly spirit, and very practical). "To Bear Witness," by Cecil St. Clair (a metaphysical story graphically related in most interesting style; full of valuable instruction). "A Romance of Two Worlds," by Marie Corelli (a thrilling narrative containing vigorous answers to materialism). "Short Lessons in Theosophy," compiled by S. C. Clark (a large pamphlet, procurable for twenty-five cents, condensing volumes in pages). "Bhagavad Gita, or the Lord's Lay," translated by Mohini M. Chatterji (a very excellent work for serious people who wish to compare Oriental with Christian Theosophy). "Ten Great Religions," by James Freeman Clarke (a large book in two volumes, giving a wonderfully full and explicit account of the spiritual efforts and discoveries of mankind). "Spiritual Therapeutics," by W. J. Colville (the only one dollar book in the market, which attempts to give a thorough course of instruction in spiritual science). "Looking Backward," by Edward Bellamy (a charming picture of universal brotherhood in practice).

With three other questions I will endeavor to adopt something of the method so usefully and effectively pursued by Mrs. Harris, in your columns.

MR. COLVILLE—Dear Sir: First. Will you please give some directions for teaching in general, and state what you think should be done with pupils for whom the teacher feels no affinity, and who have erroneous notions, and often determinedly insist in persevering in them? Second. Would you please also state how to define the difference between impression and intuition? Third. If a man takes an occasional glass of wine or a cigar, does it make him unfit for treating those who partake of it to excess?

Very respectfully,

A SEEKER AFTER TRUTH.

In answer to question one I would say, study your pupils individually; find what their natural appetites are, and seek to begin with, on their own level, gradually drawing them up to yours. Never needlessly antagonize prejudice, but never be afraid of it or make concessions to it. Wean from the lower by pointing out a better and higher way; seek to win the affection of your pupil for the truth you proclaim, rather than for yourself. If you feel no special affinity for certain pupils, and still it is your plain duty to instruct them, put yourself through a course of vigorous treatment on the score of universal brotherhood. Strive to overlook the idiosyncrasies of scholars, and deal with each and all as human souls, without distinction. Try to feel that your students do not love error believing it to be such, that they love truth inwardly, but have mistaken falsehood for it; reason calmly and dispassionately with such, giving them credit for only pure motives and desires, and make them know you think of them thus highly.

In reply to question two, I would suggest that the vital difference between impression and intuition is that the former is generally uncertain and the latter quite certain. Impressions come from innumerable sources and relate chiefly to external things, about which there may be any number of allowable opinions; submit all impressions to your sober, quiet judgment, think them over and reason upon them at a time and in a place where you are least liable to distraction. Intuition is an immediate and thoroughly convincing spiritual perception of truth and duty; if you daily with this, you feel yourself a sinner, as intuition is no less or other than direct spiritual insight into truth.

In answer to question three, though I am myself a total abstainer from liquor of every kind, and have never smoked in my life, I can still see that a person who takes

an occasional glass of wine or beer for instance, or a cigar, may be completely free from the control of either alcohol or tobacco, while many who totally abstain do so from fear of the very thing they avoid. If you wish to treat successfully against any pernicious habit, you must not allow the thing you desire (a victory of matter over mind) to appear to you as possible; deny the power of alcohol and drugs *in toto* over the affections, intellect and physique of yourself or patient only by making the physical thing powerless in your thought, can you succeed in relinquishing its hold over you or your patient. Now the crucial point is why you do what you do; if you smoke one cigar or drink one glass at somebody else's solicitation, against your own highest conviction, you endanger your own safety and weaken your power to teach and heal others; if however, you see no harm in an occasional indulgence, the case is different. Total abstinence is, however, by all means the safest, healthiest, cleanest road.

The work in San Diego is going on bravely in spite of some insignificant opposition from a few ignorant and bigoted persons who must either rule or try to ruin; to their own chagrin they find they can do neither, and thus grind their teeth in impotent anger. Nationalism is to the fore, and as the sole object of Nationalists is to promote a sense of universal brotherhood and helpful co-operation, the best minds in the community are eagerly taking up with the movement. Rev. B. F. McDaniel, the Unitarian minister, is a burning and shining light on the side of human elevation.

I hope to meet my many friends in San Francisco Wednesday and Thursday September 4th and 5th at 106 McAllister street, at 8 P. M. The day following I proceed to Portland, Oregon.

Yours sincerely,
W. J. COLVILLE.

The Secret of Beauty.

(Boston Traveler)

Find a woman who has made a stir in the beauty market or on the stage and you find a girl who was a hoyden; a Peg Woffington, who sold oranges; the Gunnings, who were madcaps; a Jersey Lilly, who ran wild with her brothers; a Mary Anderson, who got her matchless complexion from the blue grass of Kentucky. It is seldom anything more than a second-rate beauty which is developed in city drawing-rooms. The pose of the archer as the arrow is loosed is said to be the most graceful a woman can assume. To paddle a canoe—not row a boat, which is a very different matter—is a wonderful specific to round the arms and fill out the chest, developing a deep-bosomed Diana.

To throw a stone stretches the muscles and to climb and jump and swim and fence and box, and run races trains down the figure, makes firm the muscles and gives the ease and lightness of varied motion, of force and good staying power to the whole body. All these exercises aerate the blood and make a living woman not a creature in petticoats with mush in her skull where she should have brains. To be able to walk is a grand thing for the complexion, really to walk three, four or five miles, at a quick brisk pace, instead of leisurely strolling through the park or stuyepointing one's self with half a day's shopping in crowded, heated rooms. Exercise, and in order that you may exercise, breathe. Take yourself out of doors and stand with your weight resting on the balls of the feet, not on the heels. Draw in the chin, hold the head erect, throw the chest out so that a line dropped perpendicularly from it would touch the toes; let your shoulders alone, draw in the abdomen, then forcibly fill and empty the lungs, compelling the vital breathing organs to work to their utmost capacity. Do this for ten or twenty minutes every day. No tonic will be found more beneficial to impure blood and a general condition of lassitude. This of itself ought sensibly to freshen the complexion if practised for six months persistently. A bad skin means bad blood, and bad blood calls aloud for exercise.

JUDAISM has received many rebuffs at the hands of its enemies, but has submitted as gracefully as possible, even going so far as to return good for evil. Spiritualism, a comparatively modern innovation into the realms of religion, has brought manifest boundings and persecution to its votaries who have found solace in like manner; namely in pursuing ways of peace and by so doing bringing within its gates some of the brightest minds of the century. The votaries of Spiritualism have knocked at the synagogue and promulgated their doctrines from the pulpit, because the liberal-minded Israelite does not believe in persecution, and with firm and undying confidence in his faith gives other faiths full sway; and more especially the spiritualist who has no religious prejudices to distribute and whose beautiful theory of converse with the spirits in Summerland only increases the glow that lends so much radiance to Immortality.—*Jewish Progress, S. F.*

Fine sensibilities are like woodbines, delightful luxuries of beauty to twine round a solid, upright stem of understanding; but very poor things if, unsupported by strength, they are left to creep along the ground.—*J. Foster.*

True religion is not merely a Winter-time experience; it is a perennial and eternal life.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. Fichte, the German Philosopher and Author.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

Professor de Morgan, President of the Mathematical Society of London.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

Dr. Robert Chambers.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionize the whole frame of human opinion on many important matters."—[Extract from a letter to A. Russell Wallace.]

Professor Hare, Emeritus Professor of Chemistry in the University of Pennsylvania.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

Professor Challis, the Late Plummerian Professor of Astronomy at Cambridge.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses."

In short, the testimony has been so abundant and consentaneous, that either the facts must be admitted to be as reported, or the possibility of certifying facts of human testimony must be given up."—[Clerical Journal, June, 1862.]

Professors Torneboem and Edland, the Swedish Physicists.—"Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages."—[Aftonblad (Stockholm), October 30, 1879.]

Professor Gregory, F. R. S. E.—"The essential question is this: What are the proofs of the agency of departed spirits? Although I can not say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honorable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory."

Lord Brougham.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most clouded skies of skepticism I see a rain-cloud, if it be no bigger than a man's hand; it is Modern Spiritualism."—[Preface by Lord Brougham, in "The Book of Nature." By C. O. Groom Napier, F. C. S.]

The London Dialectical Committee reported.—"(1) That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch, occur, without being produced by muscular action or mechanical contrivance. (2) That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force on those present, and frequently without contact or connection with any person. (3) That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

Cromwell F. Varley, F. R. S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence."

Camille Flammarion, the French Astronomer and Member of the Academie Francaise.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man, who declares the phenomena denominated 'magnetic,' 'somnambulist,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by preconceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

Alfred Russel Wallace, F. G. S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—[Miracles and Modern Spiritualism.]

Dr. Lockhart Robertson.—"The writer (i. e., Dr. L. Robertson), can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legendary, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he can not doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—[From a letter by Dr. Lockhart Robertson, published in the "Dialectical Society's Report on Spiritualism," p. 24.]

Baron Carl du Prel (Munich) in *Nord und Sud*.—"One thing is clear—that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate-pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions."

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Building Progressing Rapidly.

It has long been the desire of many Spiritualists that a Spiritualist Colony, or place of pleasurable and educational resort, might be located at some convenient point on this Coast—a place where the Spiritualists of the world could meet and establish permanent homes, and enjoy all the advantages, not only of our "glorious climate," but of the social and spiritual communion that such association of Spiritualists would insure.

Summerland offers all the advantages for such a colony, located as it is upon the seashore, in the unequalled climate of Santa Barbara, and but five miles from that most beautiful city, a spot overlooking the ocean, extending even to its silvery shore, with a background of mountains, which forms a shelter from the north winds, insuring what that country has the reputation of enjoying—the most equable climate in the world. It is located on the Southern Pacific Railroad, now completed between Santa Barbara and Los Angeles, and on what in the near future will be the main line of that road.

The site constitutes a part of what is known as the Orto Rancho, owned by H. L. Williams. It faces the south and ocean, gently sloping to the latter, where as fine bathing ground exists as can be found on this Coast. A fine beach drive extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque background. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best. Pure spring water is distributed over the entire tract from an unfauling source, having a pressure of two hundred feet head.

The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. Price of single lots, \$30.00, \$2.50 of which is donated to the Colony. By uniting four lots—price \$120—a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc., securing a front and rear entrance.

ADVANCE THE CAUSE OF
SPIRITUALISM.

And not to make money selling lots, as the price received does not equal the price adjoining land was sold for by the acre, said lands not being as good.

The government of the Colony will be by its inhabitants the same as other towns and cities. A prohibitory liquor clause is in every deed. Title to property unquestionable.

Orders for lots in Summerland will be received, entered and selected by the undersigned where parties can not be present to select for themselves, with the privilege of exchanging for others without cost (other than recording fee) if they prefer them when they visit the ground.

Reference: Commercial Bank, Santa Barbara.
Send for plat of the town, and for further information, to

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SANTA BARBARA, CAL.

From the Sun Angels' Order of Light.

[Written for the Golden Gate, by Spirit Pansie, one of the Messengers of the Order in the higher life, through Mrs. E. S. Fox, Scriber for the Sun Angel Order of Light.]

TO EACH AND EVERYONE, GREETING:—
From the Halls of Light the messengers are sent forth upon missions of love to earth hearts. Dear ones struggling to gain full mastery over matter, to gain your angelhood, through trial and conflict, it is restful for you to hear from us, who have gleaned, as you are seeking to glean, life's greatest good, that you may take your places in the homes far away, whose open doors beckon you on and up the shining path of unfoldment. Pansie creeps close to many hearts. Many have heard her childish voice, and know that, though she comes as the child, she is, in reality, very near Home. The spirit in the Halls of Light is able to comprehend the wisdom there expressed—can enter into the consultations, mingle with the counsellors in the higher heavens, yet daily seeks the earthward paths with others, coming into the realms where guardians have made their tenting place as the mature spirit, emerging therefrom as a little child, wearing the form and garments of childhood. A most wonderful metamorphose, you say; but only an unfoldment of the law of the universe, the law of wisdom that rules all things, as far as its influence can extend.

In the higher spheres, where all has risen superior to matter, where lesser good finds no place, and materiality casts no shadows, the law of love and wisdom permeates all things. Angels are masterful and still dwell in love, for within each one has, by experience and growth, so unfolded the Divine, that all beneath that Divine expression has faded away, and yet the spirit has power to descend unseen, and guide and rule wherever is found a heart receptive to their influences. The central sun sends forth its light which radiates far and wide. Wherever it penetrates the atmosphere it dispels the darkness, and the spheres in its influence are free from anything evolved from earth conditions and superior to its power.

This is a land where spirits are a law unto matter—have gained their angelhood—and stand in the presence of the Infinite, able to claim their inheritance and wear the robes of immortality. They are no more subject to the change you call death. Materiality has no more power over them, and incarnation can no more call them into the valleys. Pansie has nearly gained this exalted state. Through the experiences of this partial incarnation she will enter upon the joys of immortal life, to come no more into the valleys. But she needs this one experience, and while gaining this she is a joy and blessing to those she loves, who must do the work of the pioneer, that Saidie's pure banner be unfurled in earth land.

There is a green plain outside the third sphere, dotted with white tents, where the guardians go on their journeys from earth to the land of light, and from celestial land to the earth valley. They have pitched their tents there since the inauguration of their work in earth land, to be near their own, and that you may feel they are not so far away. We have made the place more light and bright; have brought from higher heavens an influence that helps those who knew very little of other spheres, and cared not to know that the mount of Progress rose still before them, and they must make greater effort to ascend the heights.

When our pioneers are gathered home, when Saidie shall welcome them back again, then you who love the little Pansie will see her as she is in the Halls of Light. While she can be a messenger of truth, better as the little one who loves each one and can come more close to their hearts as such, Pansie is glad and content to fill her niche as no other can. By-and-by the temple now being built in the spheres will be complete. Saidie and the Wisdom guides will call you all together there. Each one will see the mission they bore as they came earthward, and its fulfillment. Then there will be a grand gala day in the heavens. Those who strive in every way to gain in their unfoldment and bless those whom they can help, will experience the reward of doing well. The faithful, steadfast and true, will be glad and happy. No greater reward can an angel offer to mortal, than that a mortal has earned in a well-spent life. No higher heaven can open its bright doors before you than that which blesses the heart when they hear from the lips of those they love. "Well done; welcome home."

There are exalted guides, angels who have obtained the mastery of lesser good, knocking at the door of human hearts. They see where mankind fail in their estimation of true happiness. On the one hand they see the possibilities of the race; on the other, see where these are narrowed to the mere span of selfishness, and their hearts are sad and sorry. They see where the light of reason is obscured, and labor to dispel the mythic twilight, that the dawn of a brighter day may come. Pansie, and others, are doing their work, are bringing light, joy and peace, to the hearts receptive thereto. She loves all with the pure love of childhood, and labors for all, with the wisdom of a mature spirit dwelling on the border land of home. She takes the dear ones by the hand when they have crossed the shining river, and sees the look of surprise upon their faces when they meet her in the Halls of Light. Dressed in the gar-

ments of white, radiant and bright, yet with the child's form, she is as happy as a bird that flits from tree to tree, singing its own merry song. And when with the white, exalted ones, she wears her garments there that her life has won, she is ready as a messenger to carry from that land its benedictions of peace, and bless all mankind. Dear ones, live to gain golden jewels. Let each hour be filled with good, and the last will be crowned with peace.

With the love of

PANSIE DANIELS.

J. B. FAYETTE, President and Corresponding Secretary of the Sun Angels' Order of Light.
OSWEGO, N. Y., Aug. 18, 1889.

The Shermanites.

In Leed's valley, in the northwestern part of this county, says a Birmingham, Ala., special, there is a colony of Shermanites. There are about 100 families, and a happier, more contented people cannot be found in the world. Their religious rites and ceremonies are peculiar. Who founded the society none of them seem to know, but it is very old, as the fathers and grandfathers of the present generation were Shermanites. They claim to follow the teachings of the New Testament in spirit and letter, and they believe that only Shermanites will inherit the Kingdom of Heaven. They have churches and preaching and worship in a manner similar to many other religious sects. One of their peculiar rites is the washing of feet. A footwashing service is held once every month, at which the preacher washes the feet of every member of the church. The members then in turn wash the feet of the preacher and of each other. This service usually lasts all day, being interspersed with singing and praying.

Members of all other religious denominations they regard as heathens, and send missionaries among them instead of sending them to foreign lands. Shermanites never cut their hair or beard, claiming that Christ never patronized barber shops. In every home may be found ancient woodcuts representing Christ and his apostles as wearing long hair and beard. A Shermanite who falls from grace is lost forever, and he must always live up to certain moral and business rules which are very rigid. To pay all debts is a part of their religion. No man can be saved, they say, who does not pay his neighbor what he owes him. They never charge one another interest on a loan, and no written acknowledgment of a debt is ever given. The word of a Shermanite is his bond, and it becomes his sacred duty for him to fulfil every promise made. They are an industrious people, because industry is a part of their creed.

The Shermanites are all small farmers, but most of them own their farms and some stock. Many of them are compelled to purchase a few supplies in this city every summer, for which they are unable to pay cash. Where their peculiar religion is known they have no trouble in obtaining all the credit they want. They give no notes or security of any kind, but merchants who have done business with them for years have never lost a dollar due from a Shermanite customer. Their preachers accept no pay for preaching the gospel, working on their farms during the week, as hard as any member of the church. Divorce is something unknown among these people, and the women are all virtuous. Drunkenness is another vice unknown among these people, as they follow to the letter the advice of the apostle, who said, "Be temperate in all things." Their homes are models of neatness and comfort, and the stranger is always welcome within their gates. It would be almost an insult to tender them payment for food, lodging or any other favor shown a stranger. The Shermanites make few converts to their peculiar religion, but they lose no members, and seem happy and contented in holding their own.

One remarkable thing about them is that they will have nothing to do with courts and lawyers. A lawsuit in which a Shermanite was plaintiff cannot be found on the court records of this country. They never seek legal advice unless it is actually necessary. All their differences are settled by arbitration, mutual friends being the arbitrators, and the civil courts are never under any circumstances resorted to. They seek in every way possible to avoid jury duty or being summoned as witnesses in any cases. They take no part in politics, and a Shermanite was never known to hold an office of any kind. Some of them vote at every election, but they have no campaign clubs in their community, and every man is allowed to vote as he pleases. Many of them never vote at all.

The first settlers of this Shermanite colony came to Alabama from South Carolina and Georgia about forty-five years ago. The oldest of them say their ancestors came originally from New England, but they are unable to say who was the founder of their society.

If the father does not treat the mother with respect, I do not think the children will in one case out of fifty. A woman should insist on being treated with respect from the very beginning of married life. I really think that in a majority of instances, wives are more to blame than the husbands. They spoil the husbands by petting them and waiting upon them to much during the first months of married life. Be sure that you are worthy of respect in all things and you will get it.—August Flower.

Casadaga News.

EDITOR OF GOLDEN GATE:

During the past week the number in attendance at this camp has largely increased, far beyond the corresponding days of last season. Last Sunday 2000 tickets were sold at the gates, against 1500 of the same day a year ago. This rate of increase is also maintained on week days, and gives our beloved camp an air of material prosperity which, added to its prosperity spiritually, makes it the most desirable place in this region in which a person can probably spend a Summer's vacation.

The lectures on Sunday were given by J. Clegg Wright and Mr. J. J. Morse, both well known as earnest workers in the cause of Spiritualism. Two of the largest audiences ever seen within the camp greeted the speakers that day, and the people were enthusiastic and prolonged in their applause. Dr. J. C. Street, our former chairman, left us on the 17th, and his place is now filled and ably so, by Mr. H. D. Barrett of Meadville, Pennsylvania. On Monday morning of this week the annual election of officers for this Association, was held in the auditorium. The reports of President A. Gaston, and Secretary A. E. Gaston were very encouraging, and showed that the net assets of the Association are \$30,000. There remains only 886 shares of unsold stock, and this number will be smaller before the season closes. The amount of indebtedness is \$1,225 less than in 1885, and the total receipts of the year were \$5,411.52; expenses, \$4,579.62; balance, \$1,331.95. This year '89, receipts will largely clear the association from debt, they being in every particular larger than last year. In addition to the ground owned by the association about twenty acres was added last year, and before the season ended, a dozen lots were sold, and seven new and handsome cottages were erected, ranging in value from eight hundred to two thousand dollars. The prosperity of the camp is a fact, and may it live forever to do its work. All of the trunkers, Mr. Henry, with the exception of Mr. W. J. Innis of Oil City, Pennsylvania, who was retired at his own request, were re-elected, thus proving that the people are well satisfied with the present able management of the business affairs of the camp.

The board of committees for the year will consist of A. Gaston, President; P. J. Skidmore, Mr. R. Rouse, Mrs. Marian H. Skidmore, J. W. Dennis D. S. Merritt and C. B. Turner. Mr. A. E. Gaston of Meadville, Pennsylvania, was re-elected Secretary, a fitting compliment to a very worthy official.

On Thursday evening, Miss Katie Hennessy, a blind vocalist of Dunkirk, New York, gave a very enjoyable entertainment in the auditorium; she was ably assisted by Miss Nellie Nichols of Meadville, and Miss Lillie Hill of Dunkirk. Miss Hennessy has a sweet voice of much compass, and it is rarely one hears so much power of sympathetic expression. Miss Nichols' recitation carried the house by storm, her subject being, "A Ride Against Time," an extract from Tourgel's "Fool's Errand"; she is an elocutionist of marked ability and flavor.

The lectures given this week by Mrs. F. O. Hyzer, J. J. Morse and Miss Jennie B. Hagan, have been very interesting, and have held the closest attention of their hearers. Mr. Morse, in his last lecture, gave an extensive treatise upon the so-called branches of Spiritualism, Theosophy, Reincarnation, Christian Science, etc. He did much to stir up the mental activity of his auditors, and caused us to do some solid thinking ourselves. Brother Morse left us on Wednesday evening, and will soon be on his way to his home in England. The good angels abundantly bless him in the earnest prayer of his many friends. Mrs. Hyzer and Miss Hagan are up to the times—have given the best satisfaction. Mr. W. S. Rowley gave an exhibition on Monday of his occult telegraph, before a large and critical audience, the instrument ticking off several remarkable messages without the aid of mortal hands, and gave unmistakable evidence of the presence of unseen power. Expert telegraphers attempted to obtain the same results by manipulating the box in the same manner as did Mr. Rowley, but they could not produce a single sound.

Mr. Moore of Rochester, N. Y. Union, advertiser, and H. D. Jones, of the *Democrat and Chronicle* of the same city, have prepared several fine sketches of our camp and of its officers which, together with a three-column article descriptive of the grounds, history of the camp, etc., will be published in the *Union Advertiser* on the 24th instant. This is a move in the right direction, and will give our camp quite an extensive advertising; such as it merits. A committee has been appointed to consider the advisability of changing the name of this association from "The Casadaga Lake Free Association," to that of the "Casadaga Lake Spiritualist Association." Walter Howell, Mrs. Anna Orvis, Mrs. O. Cook, Mrs. T. C. Gaston, and Mrs. H. D. Barrett constitute the committee.
LILLY DALE, N. Y., Aug. 23, 1889.

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MRS. L. J. BENNETT,

(MEDIUM,) THE CRYSTAL SEERESS,

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Stationery fresh three times per day. Ice-cream and
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 Jany

Up the Foot Path.

EDITOR OF GOLDEN GATE:

My first pleasant duty on taking up pen to write you after three years of silence, is to thank you sincerely for your unfeigned kindness in sending your paper. If you are so courteously and patiently generous to others of the poor whom "you have always with you," as you have been to me, you have well-earned the enlarged material resources which are coming to you. Money in the hands of the loving and just is simply "a lengthened arm" with which to dispense life's blessings to others less favored. During severe fits of illness, and the succeeding long-extended physical weakness, and while using the pen was an impossible task, the regular visits of your "Golden" paper have formed the one unbroken link between me and the spiritual vineyard and workers. And it came with you. It is a great comfort to me to believe that the prayers which went up from my heart in the midst of my desolate agonies, for your success in your work, blended with yours and thousands of others, helped make the conditions for the answer to come, which has so gladdened you.

TWO "RAINBOWS AT NIGHT,"

And a most brilliant sunset, presaged a morning just right for mountain sight-seeing, and so it has proven; bright, clear, fresh, making my heart beat fast with the quickening sense of its beauty, and opening the widest horizon to my enraptured vision. I did not want to drive up Wachusett to-day, but to climb up the steep path with others,—wanted to press with my feet the sides of this mountain, the sight of which has been an unbroken solace this summer. I took stage to "The Mountain House," at its base, and now here we go, old men and women, cheerful and strong, happy lovers with baskets of lunch for a picnic, merry children with rollicking glee, student boys with stout mountain staves, exhilaration sparkling all over their vacation-tanned faces, all climbing, slipping, tumbling, laughing, "O"—"O"—ing, gaily upward together. Hardly a foot-hold on the soil of the mountain, do we get all the way up. 'Tis as if the flesh of one's sides wearied with hugging, had crept out of sight behind ribs. So the soil of my mountain path, vexed with much tramping, has fled on the melted snow torrents of spring, and hid under its rough, bouldered surface. But our hearts are so gay, that if we were walking on spears of iron, instead of climbing from boulder to boulder, I doubt if our joy could be altogether repressed.

Plenty of soil around us, however, filled with all green and beautiful things; here a golden rod flashes its royalty on us, and there a "life everlasting" waves its pure cluster of white to remind us that though all friendships seemingly perish, there are some that will hold straight on through the winter of silence and sorrow. Beautiful ferns, too varied for separate mention, and richly green mosses, make lovely eye-creating colors under the trees, everywhere; over a trickling stream from some hidden spring, hangs a branch of maple, already painted in warm autumn colors. O yes, we know, richly-hued scenes, how fine a palette you are arranging, but not yet, not quite yet, are we ready for your gorgeous "opening day." A little more, several weeks more of this beautiful summer, if you please, and then we will be as happy with you, as we have been with her.

We get only one glimpse of the valley below as we climb upward, and very soon after, a shout from the gayest and spriest, announces,—"the summit,"—"I'm there!" Sitting to rest, a few moments later, on the eastern veranda of the Summit House, we feel all our life-powers reinforcing as we inhale the majestic beauty of the wonderful scene. Mr. Washington is plainly outlined against the horizon, wearing, as always, its soft, misty, pale-blue mantle of rarified air. Many peaks of the Green Mountain Range lie like billowy clouds against the far sky; Mts. Tom and Holyoke are seen farther west, and grand old Monadnock, can it be more than a light morning tramp distant? Yes, really, thirty miles off. Peaceful farmsteads, thriving towns, quiet lakes, and small stretches of woodland, fill in the beautiful picture.

Walking slowly, thoughtfully, down my rock-path, I recall how my first stride toward convalescence was gained by daily drives along the sea coast; how the next one was attained by rowing; the sturdy strokes pulling the soreness all out of the pneumonia-buried side, and the deep sea breathings, and healing and strengthening my lungs; when I first came to this Princeton "Heights," I thought I should be compelled to retreat, from the too rarified air, but the strong Indian spirits who so love Mount Wachusett, one of their former strongholds of power, rallied and held me, and are still lifting me up to larger measure of health. I thought, "what a wonderful sanitarium that new 'Summerland' must inevitably be, since it gives such a rare combination of the healthful conditions of both sea and mountain: happy the invalids who are permitted to seek recuperation in such doubly restorative air." The pleasure of my visit to Princeton this summer has been greatly enhanced by the fact of its having been a favorite resort of dear.

HELEN HUNT JACKSON.

Princeton is "Hide and Seek Town," the subject of one of the most airy of her charming New England sketches, in her

book entitled "Bits of Travel at Home." It is written in her happiest vein of light humor, the style of the sketch being as free and as frolicsome as the wild, blossoming vines, which clamber over walls, and twist around the ferns, waving their delicate points high in air, as if to say, "See how jolly we are, and what dainty odors we lose you." That true lover of nature, Thoreau, wrote, "God made the fern to show what could be done in the way of a leaf," and nowhere else have I seen such a lavish display of these wonderful plumes. Their cool tender greens enshrine every gray rock in a circle of softness, and they stand in broad masses out in the centers of otherwise dry looking pastures; they hide under trees, nestle by the cool, little brooks, stand with an assured stately presence which is almost startling in the damp and coldest, rough swamp, to climb up the mountain and grow on its tip-top-most spots. From the graceful maidenhead fern, found on Little Wachusett, up to coarser plumes five feet high, and down to ferns three inches long, they reveal in all sizes and shades, unabashed by their unpronounceable names.

Thoreau, like "H. H.," lived close to the warm heart of nature, and his writings have a vein of the same tender loveliness; his "Trip to Wachusett," is one of his best. The materialization of "H. H.," has been one of the most delightful of the thousands that have been favored to see, and she is working through so many mediums, and has such numerous friends, I think some one will be glad to read about it. I used to eagerly seize everything that she wrote, and long before I knew what the initials belonged to, used to say, "No one ever wrote for me like 'H. H.' The writings of other travelers have only made me wish to see for myself; but when I read hers I am satisfied; feel I have been there."

Of that greatest American story, "Ramona," no praise is sufficient. I wonder it has not been dramatized, and its exquisite word-pictures put upon canvas! I read her poems and all her stories. "Talks," with supreme delight. Her noble testimony for the race without whose faithful love mediumship would be well nigh impossible, makes one of the brightest records which will illumine the history of Justice. When I went to Boston to live, the October after her death, I was grief-stricken indeed, feeling "no writer will ever fill the place of 'H. H.' in my heart." I was among strangers, and being told by my guides to go to Mrs. Fairchild's, I did so; nothing would have been farther from my thoughts than the possibility of the lamented one coming to me, and neither the medium nor circle knew who I was, of that I am sure. I was distant from her cabinet when its curtain opened, and the medium's control said: "Here is a beautiful lady who gives the name, Helen Hunt Jackson."

I gave such an uncontrollable shriek of delight that I do not wonder the shriek was disguised, and said very curtly: "O, she doesn't come to you, she comes to everybody!" I subsided, so grateful that she should come any way and to anybody, or to all together, which would be still more characteristic of her great, loving heart.

My next seance, she came again, gave her name and retired, and I managed with hands tightly clenched, and heart almost bursting, to be still! At the third seance, she gathered strength to call me by name, and when I went to her, my whole being quivering with joy when I looked in the face which the exquisite spirit had fashioned, reaching through it its own gracious beauty, received the benediction of her gentle caress. I could only stammer out, "Oh, I have loved you so!" She replied with the most touching tenderness: "I know it, and that is what brings me to you." She came to me afterward through the same cabinet, nearly a full score of times, with tender monition, encouragement, prophecy.

"O death, where is thy sting?"

O grave, where is thy victory?"

With fraternal greeting to all my Pacific Coast friends,

Gratefully yours,
OLIVIA F. SHEPARD.
PRINCETON, Mass., Aug. 16, 1889.

Gems for Reflection.

God is a term no man knows its meaning but wish to know.—John S. Mill.

Cease your vain worship of the gods. Know that all the gods of earth are but myths and their reign will pass away.—Apollonius.

Nothing is sin that a man thinks he has a right to do.—Emerson.

Avoid doing what you know you will repent of after the act. Engage in such ones that you are willing death should surprise you in their occupation.

Choose always the best course and custom will soon make it the most happy.—Pythagoras.

That cannot be repeated too often which is not sufficiently learned.—SENECA.

Salvation is the result of obedience of divine law fixed in the constitution—not as the reward of faith in any creed—the recompense of good acts. Salvation reserved to a future life is a trick of proselytizing eternal punishment as a scare crow. Offering rewards in the future state is buying a soul on credit. There is no punishment absolute. "The wicked are like the troubled ocean casting up mire and dirt."—R. M. Adams.

Poetry and Songs by James G. Clark.

(Written for the Golden Gate.)

BY HUDSON TUTTLE.

A long, long time has passed since the appearance of a volume containing as genuine and ennobling poetry as this brochure of that Prince of Balladists, James G. Clark. It is the gathered harvest of a life devoted to song, and although not pretentious in size, it has no waste places; no pages of padding; no dress with its glittering ore. He has written his inspirations as they have come fresh, strong, and with a rhythm expressive of the harmony of the sphere of purity and ennobling love, and with such exquisite melody that they set themselves to music. He has sung them to delighted audiences in almost every State in the Union, and his listeners never weary.

Those who have heard them once call for them again and again. Many of these songs have become as household words, and are sung in cottage and palace. They are pervaded with a shadow of sadness, yet always through the shadow shines the brightness of hope; of a great purpose; of assurance that happiness will be gained by true, unswerving adhesion to right and duty. These poems are a subtle influence from them like the perfume of flowers, which exalts and exhilarates the mind of the reader not conveyed by the letter, and which it would be impossible to express by words. If one quoted all the passages which are of force or beauty in expression or sentiment, little short of the whole would suffice. The first stanza in the book, which expresses the "Voice of the People," speaks the thoughts of the true reformer and seer:

"Swing inward, O gates of the future!
Swing outward, ye doors of the past,
For the soul of the people is moving!
And rising from slumber at last;
The black forms of night are retreating,
The white peaks of day are signalled the day,
And Freedom her long roll is beating,
And calling her sons to the fray."

Concluding with,
"A giant is waking from slumber
And rending his fetters at last;
From the dust where his proud tyrants bound him,
Unhonored and scorned and betrayed,
He shall rise with the sunlight around him,
And rule the realm he has made."

The artist, Streight, has delineated on noble canvas the wonderful beauty and grandeur of the "Mount of the Holy Cross," and an appropriate text has been furnished by Mr. Clark in his poem under the same title, and as long as the present civilization beholds the emblem of self-sacrificing devotion, mysteriously sculptured by volcanic forces on that mountain's summit, will the words of the poet be quoted as expressing the sentiments of their hearts.

"It will never grow old while the sea breath is drawn
From the lips of the billows at evening and dawn,
While heaven's pure finger transcribes the dew,
And with garlands of frostwork its beauties renews;

It was there when the blocks of the pyramid fell
Were drifting in sands the plains of the Nile,
And it still shall point homeward in token of trust

When pyramids crumble in dimness and dust,
It shall lean over the world like a banner of peace
Till discord and war between brothers shall cease,
Till the red sea of time shall be cleansed of its gore,

And the sky like white pebbles be washed to the shore;
As long as the incense from ocean shall rise
To weave its bright wool on the warp of the skies

As long as the clouds in crystals shall part,
That Cross shall gleam high on the Continent's heart."

Can the trusting heart express its yearning love more beautifully and exquisitely than in the following?

"O Mate of my life! though hid from view
By the silver mist, I am guarding you,
And will linger near 'till the day is done,
And the white sail far in the Western sun;
When the least great on the golden strand,
Ere the hulk sinks down in the shifting sand,
I will welcome you to the bright green land,—
You shall see my face, you will grasp my hand,
And wander with me, my dear Kate, o'er,
Where the dreams of youth can be lost no more."

Who has not felt the yearnings expressed in these magnificent measures of "Art Thou Living Yet," addressed to the poet's mother?

"Is there no grand, immortal sphere
To fill the wants that mock us here,
And dry the tears from weeping eyes?
When Winter melts in endless Spring,
And June stands near with countless flowers,
Who loved us in this world of ours?

I ask, and lo! my cheeks are wet
For tears for one I cannot see:
O Mother, art thou living yet,
And dost thou still remember me?"

In the last poem in the book, and which is one of his latest productions, the poet departs from his usual path, and becomes somewhat mystical. Yet it is the mystery of the science of occult forces, the song of "Divine Energy," reminding the reader of the Music by which the spheres. It is not an ode on God, but of "The Infinite Mother," who says in the beginning—"I am Mother of Life and companion of God."

These quotations convey a partial idea of the volume which will disappoint no lover of poetry.

It is the man of unflinching integrity who has the most faith in the general honesty of the community—a faith not shaken by the occasional experience he meets of the reverse.

PUBLICATIONS.

STUDIES OF THE OUTLYING FIELDS.

PSYCHIC SCIENCE.

A work with the above title has just been published by HUDSON TUTTLE, an author and original thinker, whose previous works have been important contributions to the science of the mind.

The author sets out to put on a more scientific and rational basis the evidence of the doctrine of Immortality. He recognizes the fact that we live in an age of growing skepticism that evidence which was once sufficient is no longer so, and that in the minds of a very large class of earnest and intelligent people, faith in the future state of existence has a very slender hold. In his opinion, it is the right and duty of this generation to face this doctrine on an enduring basis—a basis as solid as the Copernican system of astronomy, and that in the minds of a very large class of earnest and intelligent people, faith in the future state of existence has a very slender hold. In his opinion, it is the right and duty of this generation to face this doctrine on an enduring basis—a basis as solid as the Copernican system of astronomy, and that in the minds of a very large class of earnest and intelligent people, faith in the future state of existence has a very slender hold. 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